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147. The three necessities of life : activity, consciousness, and motion.

148. Three things that ought to be rightly understood in every art : divisions, subdivisions, and indivisibilities ; and without understanding and knowing them rightly there can be neither learning nor arrangement as to any art whatever.

149. From three things shall prosperity and blessing be obtained : the respect of a lord proprietor, the respect of a worshipper or priest of faith, and the respect of a bard regularly initiated.

150. From three things shall the blessing of God be obtained : the blessing of father and mother, the blessing of the sick and infirm, and the blessing of a necessitous stranger.

151. The three universalities of knowledge, and there can be no true knowledge where they are not possessed : peace, truth, and order ; and these three produce equity ; and thence sciences instead of impostures.

152. The three foundations of wisdom : youth to learn, memory to preserve what is learned, and understanding to practise rightly the sciences that have been learned, and the arranging of them for the benefit and honour of such as shall know them *.

THE WISDOM OF CATWG.

THE BARDIC DISCOURSE OF CATWG†.

Do good once, thou wilt do it the second time from shame, and the third time from good will, and the fourth time from love ; and after there come love for it, thou wilt ever do it ; for there can be no end to habitual love : there is nothing that will not perish excepting love.

Whoever acquires a good word once will wish to preserve and maintain it ; if he gets it the second time, he will rejoice on

* To this collection of the "Triads of Wisdom" is subjoined the following notice :—

"*Thus end so many of the Triads of Wisdom as I obtained from the book of Thomas Lewis of Llechau.*" "THOMAS AB IVAN, of Tre Bryn, 1680."

The Archaiology contains three other copies of Triads under the same title, as well as several collections under different denominations, some of which are of considerable antiquity. It is intended to make selections from these.—ED.

† Arch. of Wales, vol. iii. p. 90.

account thereof; if he gets it the third time, he will love it; and, from loving it, he will strengthen himself in whatever deserves it: and, strong from love, he is strong eternally.

Shouldst thou desire to divert a person from his fault, bestow on him a good word again and again; for a man will be better by being commended, he will become worse by being censured. He, that loves what pleases him in one thing, will seek it in another; he, that obtains what pleases him in any thing, whatever it be, will keep it as long as possible: for a man will seek what may please him; because life is nothing without pleasure; and to every one what pleases him is congenial.

He that is called discreet will endeavour to be discreet; and, if he endeavour, he will succeed; and by succeeding he will desire, and by desiring he will love; and by loving he will become fortified therein.

He that is judged discreet will endeavour to be discreet; from endeavouring comes fruition; from fruition hope; from hope a re-endeavouring; from a re-endeavouring comes knowledge; from knowledge general success: and there will be no want of power and success, where they are approached by hope, knowledge, and exertion.

Wherever it may be desired to instil good, let the person be commended; commendation will rouse consideration; consideration will produce knowledge; knowledge will cause love; love will cause exertion; exertion will cause success; success will bring joy; joy will approach towards a re-possession; re-possession will recur to the paths of possession: and in the same sense as this is the old proverbial saying.—

There can be no good without power :
 There can be no power without impulse :
 There can be no impulse but from love :
 There is no love without praise :
 There is no praise but from God.

Praise will accomplish three things; that is to say,—

Make hope powerful;
 The sense inventive;
 And the labour easy.

From this let it be observed how a teacher should proceed towards his object, in the teaching and showing of goodly sciences, of all truth, and excellence, and of every kind and appearance of goodness: that is, he ought —

1. To shew the kind and quality :
2. To commend goodness :
3. To excite love :
4. To fortify hope :
5. To make the advantage manifest :
6. To devise the means :
7. To enrich the understanding :
8. To support knowlege :
9. To demonstrate what is just and unjust :
10. To lead consideration :
11. To ease labour :
12. To strengthen truth :
13. To expose deceit :
14. To comprehend his sufficiency and means in these things :
15. And that what he may impose on another be in every way agreeable.

THE LAWS OF HYWEL DDA.

[Continued from page 256.]

LAWS OF THE COURT.

Satisfaction for Insult, &c..*

THE satisfaction for the insult and murder of the Domestic Chaplain, Steward of the Household, Judge of the Palace, Falconer, Chief Groom, Domestic Bard†, Page of the Chamber are the same, and so is their heriot‡; and their daughters are of equal rank.

In satisfaction for their insult shall be paid nine cows and nine score of money§.

In satisfaction for their murder shall be paid nine hundred and nine cows, with three advancements.

A pound is the heriot of each of them.

* The provisions under this head, which follow one another very immetho-
dically in the original MS, are here arranged according to the order of the
list of Officers in the last Number. In the W. S. M. they are attached to the
explanation of the particular offices.—ED.

† In the original the word is *Pencerdd*, which seems to be a mistake for
Bardd Teulu, as the *Pencerdd*, or Chief of Song, was not one of the twenty-
four Officers.—ED.

‡ The word, here translated *heriot*, is *ebedinc*, which implied a pecuniary
fine payable to the lord from the property of a vassal, on his death.—ED.

§ Nine score of silver; the sum of so many pence is implied.